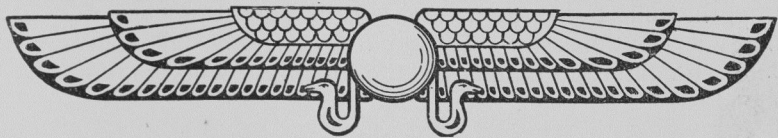


Point out the "w" However dimly, and lost among the host, as were the shining ones  
those who tread their path in darkness."



# MERCURY

Official Organ of the American Section, T. S.

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## Our Fourth Volume.

ONE more year added to MERCURY'S experience, for with this number the Magazine begins a new cycle in its life. At this point which divides the yesterdays from the to-days, it is usual, and certainly beneficial, to pause, and, casting a glance backward, review that which is done. In this way we gather wisdom for the to-morrows, since "the future is an unfolded past."

The year just closed has been a memorable one for the American Section, and consequently for its organ, MERCURY. Its events have demonstrated the truth of the old adage, "The gods help those who help themselves." Few in numbers, scattered over a great country, with scant ability, little time, and still less money, the little band represented by MERCURY had struggled for Unity and Truth against mighty odds. They did their best; God asks for no more. And, because they did their best, poor as it was. Those who guide the destiny of peoples, the Elder Brothers of the Race, sent some of their ablest, most devoted workers to help, to sustain, to revivify the Section. The weak have been strengthened, the scattered are gathered together, the few have become many, hope has changed to certainty, and faith has grown to goodly stature within all hearts, filling them with joy.

And this is no fancy picture. For an evidence of the truth of it, compare our T. S. Echoes of 1896-97 with those of 1895-96, and it will become apparent how the old Branches have been

quickened into action, how they have increased in numerical strength, while treble their number of new Branches add new energy and enthusiasm. These pages, once so dull, are now replete with interest, thanks to the inspired workers who have helped us.

And MERCURY, also, has felt the new life. Moreover, it has been sustained, through great trial and need, by the devotion of friends. Able and trained minds—scientific and literary, both American and foreign—have given of their best thought, thankfully received by editors and readers alike. May they continue the good work.

And here the editors wish specially to thank Count A. Wachtmeister, Mr. Marques of Honolulu, and Mr. Alexander Fullerton for their untiring zeal and efficient work. We hope with their aid, and that of all our other contributors, to make the magazine one of the first rank. Several improvements will be introduced, both as to size and quality, and a new feature for this coming year will be a Scientific Department, under the care of Mr. Marques. This name, already well known to our readers, by the *Human Aura* and *Scientific Corroborations of Theosophy*, is sufficient assurance that this department will be of the highest value and interest.

We thank our readers for their encouragement and their patience with our shortcomings, and we now crave their sympathetic aid in our forthcoming efforts to make MERCURY a worthy exponent of the cause it represents.

The year 1897-98 is said to be a turning-point in the life of the T. S.; whether this supposition be true or not, as regards the entire body of the Society, it will be true most certainly of the American Section, for this year will test its power to assimilate the energies poured into it during the past year, and to grow up to the great ideals of Theosophy, the ideals of devotion and sacrifice.

The Spirit of Theosophy has been revealed to us clearer than ever before, and we find that Theosophia is love—and love is giving. Says Annie Besant: "Give, give, give continually, for giving is the very nature of love!" So our teachers give to us; so our friends have given to us of their substance, their time, their ideas, their life, to help and sustain us. So should every one do who writes F. T. S. to his name. Give of your means, give of your enthusiasm, give of your sympathy, give of your thoughts and knowledge, give of all your energies, give of yourselves in love and devotion to the cause and to the Masters, remembering that "as ye give so ye shall receive." Thus will Theosophia become a power in the land and the great teachers will not have labored in vain.

THE EDITORS.

## The Aura of Metals.

*by Dr. A. Marguies*

Like everything in Nature, to the gifted eye, each atom of the minerals—even the purest metal—is surrounded by, or is bathed, as it were, in a proportionally wide, colored, ethereal-like mist, streaked with lines, and through which are imprinted geometrical figures, forms and designs; and each tiny atomic aura coalescing into that of the adjoining atoms, the whole constitutes the higher aural vesture of the entire fragment. On the lower or astral plane, verging on the material, the metallic auras are composed of a much denser mist, easily perceptible to ordinary eyes, in a proper kind of light; this mist follows the outlines of the coarse metallic matter, and there assumes the aspect of a narrow ribbon-like zone, about  $\frac{1}{8}$  or  $\frac{1}{4}$  of an inch in height, traversed by steady straight regular lines of various, and sometimes very beautiful tints, much resembling the lines and aspect of the solar spectrum, with this difference, that, in this spectrum the lines and colored bands are presented to our eyes vertically, while in the metallic auras they are disposed parallel to the various surfaces of the metal and lie one over the other; then through the whole “ensemble” of this lineated material aura are seen tiny rudimental designs, and principally a series of equally dispersed circles—very prominent in some metals—with inside divisions like wheel-spokes, occupying the whole width of the aural cloud. And all this coarse and stiff emanation is generally the only one seen by ordinary psychics around metallic substances.\*

The higher metallic auras, however—which require a more spiritual sight—being, as mentioned above, directly connected with the ATOMIC structure of the matter, this forces us to make a few preliminary remarks on what are commonly called atoms, and on the extraordinary change that is gradually taking place, since the revival of Theosophic knowledge, in the chemical theories.

Until lately, the so-called chemical “elements,” or “simple bodies,” were said to be composed of a very large, yet relatively limited number of very tiny and undividable particles of un-

\* The peculiarities of the aura of a magnet have been mentioned by the writer in his work on the HUMAN AURA, p. 68. [Mercury Publishing Co., S. F.]

changeable matter, differing from one substance to another, yet always the same in the same body; in other words, indivisible simple atoms builded up every simple element, whose number rose from 50 to the 72 now recognized. But the light of new discoveries gradually threw a doubt on the correctness of this theory, thereby justifying the Theosophical position, until of late this point has been reached that even new text-books are found containing cautious confessions, such as the following: "It seems that the (chemical) ELEMENTS are not entirely independent forms of matter, but that they are in all probability COMPOUNDS of a small number of SIMPLER ELEMENTS, at present unknown to us." (Remsen, *Introd. to Chemistry*, Amer. Science Series 1895, p. 215.) Or again, in the new *Encyclopedic Dictionary* (Philad. 1894), at the word "Spectrum" is seen the following admission as ONE of the LATEST RESULTS of spectrum analysis: "From these and other collated facts, such as an ascertained relation between the atomic weight of an element and the position of its lines in the spectrum, it is now held as probable that the so-called 'elements' are themselves 'compounds,' which at a certain temperature (or under the impact of other forces, A. M.) are BROKEN up into much fewer elements, OR POSSIBLY INTO ONE!!!"\*

This radical change may justly be attributed in great part to the influence of the world-known chemist, Prof. Crookes, who was evidently appointed, by the higher powers, to be the iconoclast of the old materialistic chemistry and of its "simple elements," when he boldly announced the existence of ONE common source for every possible substance, one common, identical, ultimate atom for all material bodies, which he called PROTYLE. H. P. B., in her *Secret Doctrine* (I. § xv, p. 610-633, see also word Protyle in the new Index), showed that Prof. Crookes' assumption was correct occult chemistry, with this exception, that there were not merely ONE only, but SEVEN such Protyles, the one revealed by Prof. Crookes being the LOWEST of the seven (S. D. I. 328, n.). Then Mrs. A. Besant, in her *Occult Chemistry* (*Lucifer* 1896), went still further and showed how the material atoms of three gases, H, O, and N, were successively split up into their Etheric

\* Moreover, we cannot help mentioning also a communication recently submitted to that very austere scientific body, the French "Académie des Sciences," by Mr. Tiffereau, a noted French Chemist, on the fact that "METALS ARE NOT SIMPLE BODIES!!!"



atomines, or sub-atoms, until each of these eventually resolved itself into one simple and identical vortex or "soul" from the great ONE, on the highest Ether plane, thus justifying, in a way, Sir W. Thompson's "Vortex theory," as well as Anaxagoras' belief (S. D. I. 332). Mrs. Besant further stated that, while Hydrogen contains only 18 such particles, the chemical or gross atom of Oxygen is composed of 290, and that of Nitrogen of 261, of such ultimate identical souls, these numbers being in exact proportion to the atomic weights of the gases. Furthermore—and this is an important new point—the difference which we see manifested, on the material plane, between the various chemical atoms of different substances issued out of the ONE, is clearly shown to be a difference, not only of number and position or distribution, but also one of EVOLUTION, because, while passing through the various etheric planes, those originally identical soul-vortexes evolve DIFFERENTLY for each substance—or submit to different *Tatwas*—so as to constitute diversely evolved groups of atomines before coalescing into the—to us—apparently simple atom of the material plane. Moreover, these material atoms further combine, in Hydrogen and Oxygen, TWO together to constitute one molecule, while in the modified Oxygen, called Ozone, THREE atoms make one molecule, this molecule thus containing no less than 870 Etheric vortexes; in other bodies the molecular constitution is still more complicated.

We are now prepared to say that all the chemical atoms of metals, like those of the gases described by Mrs. Besant, are really composed ultimately of variously evolved and compounded atomines or vortexes from the Etheric ONE. Thus, following *Lucifer's* lines, we find, for example, that the atom of Iron contains 1010 "souls," that its mineral Hematite contains 2890, and its sulphate—a compound of three kinds—6640 of similar particles, while the atom of pure gold alone holds 3535 vortexes. No wonder that one grain of gold has been found capable of gilding two miles of thin silver wire! And no wonder, either, that gross chemical substances can be homœopathically triturated or diluted to millionth potencies, and still contain enough pure atoms to

act medicinally, these atoms never losing their microscopical forms, colors and properties, whatever the trituration may be.\*

All this, of course, will be violently demurred to by the obstinate materialist who has not yet been able to swallow the Protyle theory. But, while such is the occult teaching, it is also fully sustained by the intimate observation of the higher metallic Auras, in which the fact of the wonderful and varied combinations of forms seen in them—and indicated even on the lower astral plane—can be explained only through the existence of such Etheric subdivisions of the atoms. In fact, these aural forms readily indicate to the occult chemist the number of ultimate atomines or vortex-souls from the ONE that they contain, as well as the nature of their evolution down to the material atom.

It will, therefore, not be a surprise to state that some of the aural forms of metals are common to all mineral matter, while others are only shared by those metals more closely allied, which Chemistry already classifies into "families," each of which is submitted to the septenary law; and, finally, that some of the forms are more distinctly peculiar to one metal alone, and may be considered as its characteristic individual seal or mark, showing its peculiar line of evolution. From our observations, it would appear that the number of distinct aural typical forms in the higher aura of each metal corresponds exactly to its atomic valency, mono-atomic metals showing only one kind of distinct, peculiar, characteristic aural form; diatomic, two; triatomic, three, etc.; and in those whose valency is variable, the prominent form—or forms—assumes variations to suit the valency; moreover, every one of those typical forms is subjected to localized modifications, which subsequently combine with each other in a way similar to that found in the well-known type, or root, of frozen-water crystals, from which are produced the innumerable combinations of the familiar snow and ice flowers; and this, in itself, again demonstrates the complex nature of what we hitherto called "simple" atoms. Finally, each one of the aural forms of metals gets

\* It must be well understood here that this faculty of the chemical atom of splitting up into a number of what may be termed Spiritual centers of life, or vortexes, does not in any way interfere with the accurateness of the chemical theory about the minuteness of any one chemical or material atom. Thus Prof. Crookes tells that, to count the number of atoms or molecules in a pin's head space, at the rate of ten millions per second would require 250,000 years; or that the smallest particle of matter perceptible to the eye still contains from 60 to 100 million molecules, and that one-hundredth of a cubic inch of gas contains from 19 quintillion to 6 sextillion molecules (6 followed by 24 ciphers). Occult chemistry does not gainsay all this on the material plane, but further states that each of these minute specks further divides itself when passing into the higher ethereal planes, each being thus in reality composed of Protyle souls, varying in number proportionately to the atomic weight of the substance.

further modified, through the formation of chemical compounds, and even of alloys, wherein—while preserving their individuality—they coalesce with other types. Through all this, the Adept's vision can clearly follow how the so-called "simple" chemical atoms of any substance, formed of variously evolved groups of atomines, get "hooked" unto other classes of atoms to form the molecules of the practically unlimited chemical combinations found in the mineral world. But, whatever modifications do result from chemical operations, we find these changes reflected through the respective auras and their designs, the aural study thus fully confirming and elucidating, as a whole, the modern chemical theory of compound atomic groupings by number and position.

It would be entirely impossible to describe here the various auras of all the known metals; so it must suffice to give, as a sample, those of seven of the most familiar ones, and the accompanying plate represents the characteristic atomic forms seen in each of their respective higher auras, while not taking into consideration at all the lower or material auras, which, although very interesting, vary one from the other merely by the predominant tints and the intensity of colors, and by the disposition of the parallel lines and of the large wheel-like circles.

Now an examination of this plate of metallic aural forms will undoubtedly strike any one acquainted with blow-pipe Chemistry, on account of the fact that the figures found in the atomic aura of each metal therein described, are very remarkably similar to those obtained—as characteristic manifestations—in the blow-pipe flame, as can be seen in the text-books, for example, in Table IV of *Metallic Essays*, in Col. W. A. Ross' *Blow-Pipe* (London, Crosby-Lockwood & Co.). Now it must be understood that the aural forms herein submitted have been seen, drawn, and repeatedly described accurately by natural psychic seers, absolutely unacquainted with the blow-pipe chemistry and with the forms seen in its flames, whereby fully meeting the possible objection that our aural forms were the result of a vision influenced by preconceived notions, for the similarity was discovered only "après-coup."

## SPECIMEN OF CHARACTERISTIC FORMS IN THE ATOMIC AURAS OF METALS.

Fig. 1 (Ag)

SILVER  
(Argent)*Blue Lavender*  
(Bleu pourpre)

Fig. 2 (Hg)

MERCURY  
(Mercure)*Blue Red*  
(Rouge bleuâtre)

Fig. 3 (Cu)

COPPER  
(Cuivre)*Yellow*  
with *greenish Tint.*  
(Jaune avec tinte verdâtre)

Fig. 4 (Pb)

LEAD  
(Plomb)*Gray Blue*  
(Bleu Gris)

Fig. 5 (Sb)

ANTIMONY  
(Antimoine)*Dark Blue*  
(Bleu Foncé)

Fig. 6 (Au)

GOLD  
(Or)*Emerald Green*  
(Vert Émeraude.)

Fig. 7 (Fe)

IRON  
(Fer)*Scarlet Red*  
(Rouge Écarlate)

From a perusal of this diagram, it will soon become apparent that the knowledge and observation of the CHARACTERISTIC Atomic Forms of the metallic Auras would greatly facilitate chemical analysis and the identification of metals, since any of the characteristic forms seen in the auric cloud of a combination or mixture, would infallibly point out to the presence of the corresponding metal, thus leading, not only to a thorough test of the purity of a substance, but also to the possible discovery of new "elements" in a manner similar to the discovery of metals through the presence in their spectrum of some characteristic line previously unknown.



## SPECIMEN OF CHARACTERISTIC FORMS IN THE ATOMIC AURAS OF METALS.

## DESCRIPTION OF PLATE:

- No. 1 (Ag.) SILVER (Monoatomic). Only one characteristic form, a striated nut-like oval, with two germ centers (hydrogen) at the heads or poles of the axis; but this form appears at times, cut in half, like a crescent moon, and from this are derived the other combinations. No wonder that Alchemy dedicated silver to the Moon! The general tint of the auric cloud, in which these forms appear, is *Blue-lavender* (Akas-Apas?);
- No. 2 (Hg.) MERCURY (Diatomic). Very pretty characteristic duplex form, based on the combination of triangles with circles, the outward basis of the triangles being always dentated. Four of these produce a maltese cross, and three combined with two globules of Hydrogen, produce the appearance of small germinal leaves springing from seeds. The general predominant tint of the auric mist is *Blue-red* (Tejas with Vayu);
- No. 3 (Cu.) COPPER (Diatomic). In a *yellow* cloud with *greenish* tint two round dots, from which issue three triangular dentated leaves, similar to, but more pronounced and much longer than those seen in some manifestations of Mercury. They coalesce to form complicated dentated wheels (Vayu-Tejas);
- No. 4 (Pb) LEAD (Diatomic). General auric tint *Gray-blue*; the principal form seems to be a square with rounded corners, something like a tiny bean, which conglomerates to produce microscopical tree-like forms, of the same nature as those materially produced in the well-known experiment of the chemical metallic tree (Vayu-Prithivi);
- No. 5 (Sb) ANTIMONY (Triatomic). A *dark-blue* cloud, in which is seen a very characteristic form well known in blow-pipe experiment, viz., a center ball like an air bubble, from the lower parts of which issue two small dark blue leaves, the whole surmounted by a white snowy globule (Akas-Apas-Vayu);
- No. 6 (Au) GOLD (Triatomic). General color, *Emerald-green*, in which are found, closely webbed one into the other, around a central dot of Hydrogen, circles covered with spirals and triangles, enclosed into a sphere covered with a fine striation like meridians, as by a veil (Akas-Apas-Tejas);
- No. 7 (Fe) IRON (Tetratomic). General Aura *Scarlet-red*; characteristic forms: triangles and lozenges combined with circles and opaque balls, brown; also green or bluish specks (Tejas-Vayu-Akas- Prithivi).



Therefore, one set of observations—the material scientific ones—constitutes a full corroboration to the correctness of the other—the psychic and occult. It allows us also to deduce the fact that the aural emanations of metals, self-luminous on a certain plane, but not readily discernible to ordinary sight, together with their accompanying peculiar geometrical figures and corresponding colors, only need some artificial help to materialize them, as it were, and render them manifest. Accordingly, with such help as the action of the blow-pipe flame, or fusion by intense heat, or of certain electric currents, we may still hope that those same forms, like many other auras, will soon be registered by photography. “En attendant,” one of the results of their study—when possible—will be to demonstrate that the mere fact of such emanations being invisible under ordinary circumstances to ordinary eyes, does not prevent them from existing, nor from being capable of manifestation under proper effort; so that the impartial mind will find herein one more proof of the existence of an invisible world, or at least of a part of the world, invisible to our limited senses.

A further comparison of the aural forms of metals brings out another singular fact in connection with the excellent—so far as it goes—modern classification of chemical elements, known as the Mendeleef Table of Septenary Periodicity. By this system, all the now-accepted “simple” elements have been grouped into twelve families of SEVEN or THREE metals each, which clearly resemble each other in all their chemical properties, and whose atomic weights differ according to definite proportions. Now, their auras show that the SAME generic type of characteristic aural form is found in each one of the metals belonging to any one of the direct families (the horizontal line in Mendeleef’s Table), while it is also united by another common aural form with all its neighbors of the corresponding vertical family. Thus, we find one peculiar clover-leaf form, slightly modified from one member to the others, in all the metals of the copper family (horizontally, Cu., Zn., Ga., Ge., As., Sc. and Br.), while another special tendency to a striated olive-like sphere is found in the vertical column, between H., Li., Na., K., Cu., Rb., Ag., Cs. and Au., each metal being thus linked to its similar ones by at least two different systems of forms. And this fact may be taken as a proof of the well-grounded basis of Mendeleef’s septenary classi-

fication—although it may be incorrect in some of its details—since the aural atomic forms and figures show this intimate resemblance between precisely the same elements—or nearly all—that are brought together in his families.

This might lead to a further interesting and useful inquiry as to whether these specific, individual forms of the higher mineral auras, which are clearly only a reflection of their atomic constitution, do not constitute the basis—the expression—of the geometrical law governing the formation of the crystals thereof; or, in other words, whether these forms are not the metal's Etheric Doubles on which the crystals start their growth? This would appear all the more plausible, if one reflects on the tenacity of crystalline forms. Take, for example, a piece of marble, in which the microscope reveals the existence of a natural triangular crystallization; let then this marble be crushed into the most impalpable powder: each particle of this powder will be found under the magnifying power, to still retain the imprint of the original triangular model, which, therefore, must depend on a force acting on what are, in the mineral, its higher principles.

One more remark about a certain form ever present in the atomic auras of all metallic substances without exception. This is a very tiny ethereal yellow dot, imprisoned within each material atom, though in various positions, generally against one side of its periphery. This has been hinted to as being an Hydrogen embryo or "witness," or negative principle, necessary to the existence of the metallic atom. Observations further tend to indicate that according to the position, to the right or to the left, of this speck in the metallic atom, the resulting metal has positive or negative properties, while it is neutral, if the yellow speck is found against the central upper part. We register this idea for what further researches may prove it worth. But it certainly cannot be merely put aside by empty derision, since even our Teacher, H. P. B., said that "Hydrogen was one of the first born sons" (S. D. I. 113, 623, 626, 638); also, that since a star is formed by the condensation of a Nebula, "even the metals themselves on earth are formed owing to the condensation of hydrogen or of some other primitive matter (some ancestral cousin to Helium, perhaps), or some other yet unknown stuff" (S. D. I. 595, 596); then, again, that in Alchemy, Hydrogen is "Spiritual Fire" (S. D. II.

III), and, consequently, EXISTS WITHIN EVERY ATOM. . . . . After this, it will only be necessary to further note: 1st, that, in metallurgic operations, Hydrogen is always liberated from all minerals, and 2d, that in every mineralogical blow-pipe experiment, Hydrogen is always detected by its yellow tint in the pyrocone.

To close the subject for the present, it will be advisable to add that a very interesting study would be to connect the chemical properties of metals, and especially Mendeleef's classification, with a comparison: A) of their higher auras and aural forms and colors; B) of the blow-pipe forms and colors; C) of the lines and colors of the spectrum of every metal, these last especially being intimately connected with the lower aural effluvia; and D) of the typical crystalline forms found in the various salts and combinations of each metal. Most probably some very interesting connections would be found between all these manifestations, showing the existence of a Chemical Geometry yet unsuspected, except by Theosophy. And it may not be presumptuous to predict that such a study would, without doubt, bring us on to the threshold of new fields, *i. e.*, the discovery of chemical laws well-known to occult wisdom, but hardly surmised, so far, in the wild-est dreams of our materialistic scientists.\*

A. MARQUÈS.

\* Those interested in the above subject, more especially under its geometrical aspect will find food for thought in the study of the remarkable work lately published in Madrid, by D. Soria Y Mata, on the "Polyhedric Origin of all Things," a French translation of which has already been made, while an English one is in preparation. [See LUCIFER, July, 1897.]

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## The Gauge of Spiritual Evolution.

[AN ADDRESS BEFORE THE CHICAGO CONVENTION, 1897, BY A. FULLERTON.]

One mark of the present age is the attention given to phenomena of thought. I do not mean merely in scientific study of hypnotism and thought-transference (S. P. R., etc.), or even in the attempt to measure force and nature and effects of thought by registering apparatus, or in Mind-Cures, etc., but in popularly diffused conception of thought as a real thing, an actual potency, moulding and shaping exterior matter, though itself invisible. Of course, Occultism carries the idea much farther, making thought, from the Divine mind downwards, the great force which sways the whole formative process in Nature and Man, the controlling

agent in Evolution, physical and individual. And in the training through which we must all pass as we slowly mount the slope which stretches from animalism to Divinity, the first, the continuing, the never-intermitting practice is in control and use of thought, the purification, the ennobling, the expansion of thought-power.

A very old maxim says, "As a man thinks, so is he." This means that a man's real character is contained in his thought. What he speaks, what he does, expresses in outer and perceptible form the actual nature which is his, makes visible the conception he has of things and men and self. If we could know the exact contents of another's thought, we could forecast his words and deeds as assuredly as we can predict the picture on a screen when we have seen the slide of a magic lantern. Conversely, of course, one may reason back from acts to thoughts, learning the mind from the life, gauging the character from the display of it.

I think that all of us Theosophists have a natural wish to know something of the point we have reached in Evolution. That there has been some actual advance above interest in purely secular affairs is evident from our caring at all for Theosophy. If life had no other significance for us than feeding and accumulating and begetting; if the course of the soul was of less moment than the things which bear on temporal concerns, we should find no value in a philosophy which reverses the principles operative among the masses around. That we have in any degree perception of and interest in the relative importance of things seen and unseen, means that steps along the path have been taken. But how many? Where are we? On the long spiral of ascent, whereof so little is visible and so much enclosed in haze, to what point have we attained? Is there any way by which we can tell—for no one else will tell us—exactly where we stand?

I take it that there is a test which discloses with no little accuracy a matter which is not one of mere curiosity but of real import. It is this: What is the thought which spontaneously shapes itself when thought is free? Take an illustration: The hour of recess has arrived, and a school is turned loose into the playground. Instantly each boy proposes the game which to him is most delightful. One wishes football, another tag, another marbles, another racing. Studies for the time are over, each boy is at liberty to follow his own taste and amusement, and the dominant fancy instinctively expresses itself.



But the point is capable of much enlargement. Every man has some controlling interest in life, some one desire which is more dear, more potent, more pursued than all others. It may or may not be his business or profession: Sometimes these have been fallen into casually, or are followed merely as a means of support. Necessarily the mind is fixed upon them during working hours, for not otherwise could there be success. But it is not at such times, or even when care fills moments of external leisure with continued meditation upon business, that the real interest comes to the front. This is when all pressure is removed, when duties are consciously over, when what is most desired, most valued, most gloated over, surges up in the mind. Usually it is at night, and perhaps just before sleep, for then the release from lesser interests is most entire. Yet it is at any hour, any time, when the mind is wholly free and so instinctively turns to what it most cherishes.

What *is* that? With many men it is simply business—business as such or as a means to wealth. With some it is political influence or office; with others sensual pleasure; with others artistic or literary fame; with others the sweet joys of family life; with others the best method of serving the race and promoting human good. The interest may be innocent or noxious, or merely indifferent; it may be bad, unworthy, or fine and honorable; in any case it discloses the dominant desire in the man because it is the one which comes spontaneously to the front when the mind is released from harness and regards freely what it will.

Now it is the worth or the demerit of this interest which decides the stage reached in Evolution. They who care for nothing outside the routine of business or social life or temporal success have evidently gone but little way. They who find delight in literature, the range of mind or art or taste, or whose nature revels in the pure affections of home and the unselfish joys of friendship, have advanced no little distance. They who rejoice above all else in the thought of doing good, of adding something to the happiness of fellow men, who plan and work and stint that the world may be made more joyous, are far on the upward path. And, yet, as Theosophy teaches us, there is an even finer type. It is that of him who sees the all-roundedness of Nature and yearns for the ideal manhood she delineates. To him the attrac-



tive character is the perfect character, the all-inclusive character. It means development on every line, complete attainment in mental strength, moral robustness, spiritual vigor. It means emancipation from all that is belittling or merely earthly, firm hold of the verities in every sphere, enrichment with all the powers and functions and delights of life on every plane. It means the most generous identification with universal interests, a radiation of good will to all that breathe, an expansive vitality cramped by no physique or land or race. This, you may say, is more than manhood. True—it is Divinity. But the outcome of perfect manhood *is* Divinity. That is what Evolution has in view—pushes towards—prompts. And he who realizes this, however faintly, strives after it, however feebly, yearns for it, however intermittently, is on the way to it. The flame is lighted in his soul; it may flicker and die down in the whirl of encompassing duties and the chill of sordid claims, but it ever revives, takes fresh strength as meditation feeds it, and then radiates its warmth throughout the being. Sometimes it is almost imperceptible, even to himself, as the inevitable concerns of life claim all his powers and his will; but when these sink away in solitude or at rest-time they leave disclosed the great central purpose of the soul. And then it is that the thought turns instinctively as the needle to the North, and the man *knows* what it is that he would be, and yearns to be, and strives to be.

The thought which spontaneously shapes itself when thought is free is, then, I think, the gauge of every one's evolution. We can all apply it, for we can all note what we think of when released from care or work. If it is a frivolous or an unworthy or a purely selfish aim, we can see how little we have progressed on the evolutionary path; if that freed thought instinctively soars above the earth and revels in the broad expanse of the star-lit worlds, consciousness will affirm that something never to be lost has been gained, something of beauty and glory and assuring promise.

Should that thought be colored through and through with the conceptions and hopes and aspirations of Theosophy, it will be because Theosophy is the science of all sciences, the science which embraces every section of Life and each content of it, which impels to the loftiest heights of endeavor and of attainment and which will not rest till man is at last restored to the Divinity from which he originally sprung.

## Spiritualism in the Light of Theosophy.

[A Stenographic Report of a Lecture delivered by Countess Wachtmeister at the Northwestern Spiritualists' Camp Meeting, July 23d, 1897.]

It is with much pleasure that I find myself here on this platform, because in days gone by I have been a spiritualist, and have possessed the power of mediumship, I have passed through all the different stages of mediumship, and therefore feel that what I relate to you to-day is said from experience and knowledge, and not from hearsay. I have felt all the joys as well as the sorrows of mediumship, and having passed through these various stages I have entertained the greatest pity for those mediums who have been found out in trickery and fraud, because knowing the laws that govern mediumship, having been amongst mediums of all kinds and descriptions, I understand what are the temptations which lie in their way. When I was a spiritualist my great endeavor was to have a home formed for mediums—a home where they would be able to live in happiness, surrounded by beautiful scenery, exquisite flowers, lovely paintings and soul-inspiring music. So that being surrounded by everything that is grand, both in nature and in art, they would then be able to give more satisfactory seances to the public than are being given to-day, when they are compelled to lead a life amongst all kinds of persons, a promiscuous environment where the magnetism is of a lower order and the vibrations inharmonious. These work upon the medium in a harmful way, his organism being so sensitive that he is like an instrument upon which play all the vibrations around him, each one fluttering against and setting his sensitive organism into commotion, swaying it either for good or for evil, so that perfect harmony and peace are absolutely necessary for mediums. I used my best endeavors to persuade rich persons interested in Spiritualism to form such a home—but selfishness met me on every side. What did they care—they paid their money for their seances, and then what mattered it to them what became of the unfortunate mediums; and so I failed.

But let me put once more this project before you. How wise it would be here in America, where you have such a vast number

of Spiritualists, that you should entertain this idea and bring this proposition once more before the public. There are many wealthy persons who would perhaps be willing to help if you only placed the plan before them plainly and clearly, and then such a home might be founded—such a retreat formed, so that when you held your seances you would be certain that those seances would be under the best conditions. In San Francisco, several years ago, I mooted this idea to many Spiritualists, and they told me that they were contemplating building a large edifice that was to have various rooms, one for materialization, one for trance-mediumship, and so on; each room would be devoted entirely to one particular kind of mediumship; and it was also decided to have a large organ in the center of the Lyceum, so that during the seances, beautiful and grand music would be filling the air with harmonious melodies. When I passed through San Francisco this spring, I learned that the project was strengthening in the minds of the Spiritualists, and that they hoped soon to erect such an edifice.

Now this is good so far, but not enough, because you want a home for your mediums where they need not live in penury, often wanting a crust of bread, for such conditions actually have I found in my experiences, and it caused me many a pang to see the misery and poverty that surrounded those unfortunate beings; and when I found them tricking at seances and afterwards expostulated with them—this is the answer which they invariably gave me: “Are we to starve? When we give genuine seances so much vitality oozes out of us that during the daytime we are unable to do our work; we spend most of the hours in a sleepy, hazy condition; it is impossible for us to give materializing seances continually without feeling the injurious effect on the physical health, and utter prostration as a consequence.” Therefore, if you love your Spiritualism, you should also care for your mediums, making their surroundings pleasant, agreeable, and above all, pure for them, and then would your seances be far more satisfactory than they are to-day.

When mediumship first burst upon me, it came like a wonderful revelation, and I felt as if a divine inspiration had overshadowed me, so that I must go out into the world and proclaim this grand mystery to all who would listen to it. But before doing so, I felt that it was my duty to investigate and to know

thoroughly what I was talking about. I gave up two years of my life entirely to the study, living, as I tell you, in the vicinity of the best mediums; traveling from country to country, so that I should gather together the experiences of different nationalities and thus discover if they coincided one with the other. I studied and read all on the subject that was to be found, for I considered that if Spiritualism could be demonstrated before the world as having no dross within it, and that it was a pure philosophy, then would I consecrate my life to it. Now how did I investigate? By very simple, but effectual methods. I engaged a medium for a certain number of seances, say 10 or 12, paying him highly, so that he would give his services entirely to me during this series of seances. Then the group of persons around me were in perfect sympathy with the medium and myself, and no stranger was ever admitted, as it was necessary to keep the conditions of perfect harmony and not permit any other kind of magnetism to penetrate where the best sort of manifestations were desired. The results were extraordinary, and I will describe to you one seance, to show you what it is possible to obtain if proper conditions are adhered to.

My test rules were the following: Pieces of paper sealed with my own seal across the doors, cupboards and windows, so that nobody could enter from without, and a box of matches in my pocket ready to be lighted at any moment. At this seance the medium lay on a sofa with a curtain before him, a gas-jet burning in the room with pale tissue paper before it, but every object clearly visible to the eye. After hearing the medium give a few sighs, the entity appeared and seated himself on a chair by my side for 20 minutes, as seen by the clock. I then with my scissors cut off a piece of his robe and watched it in my hand gradually fade away, and then as it vanished the entity remarked "that is a part of the vitality of the medium," and as he went on explaining how mediums lose their vitality at every physical seance, I looked earnestly in his eyes to catch every word he said. I suddenly saw those eyes disappear, and that was the only thing which proved to me that the entity sitting near me was not a human being, for every time I gazed intently into those eyes, they seemed to vanish and only cavities remained; how, indeed, could they be materialized when we know that the eyes are the win-



dows of the Soul? The entity now retreated, saying, "I am going to produce for you what has rarely been done at any seance. I will bring the medium into this room so that you may touch and feel him, and thus certify to the world the truth of materialization." He then disappeared behind the screen, and that tall figure brought out in his arms the medium who looked like a skeleton, all of the clothes hanging from him, so that taking his hand the flesh fell down in bags; then the entity spoke: "I have drawn the vitality from the medium. If you were suddenly to try to arouse him he would die, because I should not have time to restore the magnetism into his system." The medium was indeed a pitiable object, wrinkled and loose skin hanging about the skeleton form, all the vitality out of him. Looking then at the entity, I asked him whether the whole of his body was materialized, and he replied: "It is not—the brain is empty—that is the case in nearly all materializations, the brain is a cavity, because were we to take the particles from the brain the medium would become insane. Therefore, we have to be most careful not to attempt to materialize the brain, but instead cover the brain either with a semblance of hair, or with some kind of headgear." Finally the entity observed, "I must now put back the vitality of the medium or he will die," and then disappearing, the vitality was restored to the medium, who, when fully awake, was unconscious of what had occurred during his trance state, only felt himself thoroughly exhausted. I have also learned much in regard to materialization which probably may interest you. When a materialization has to be built up, it is usually the etheric body of the medium which serves as a basis; then electrical particles are drawn from the air and gathered together and placed on the etheric body. Then magnetism is drawn out of both the medium and the sitters, and with the magnetism the electrical particles are woven on to the etheric body. That makes a vehicle into which any entity steps, and as he enters, that vehicle being chameleon-like in nature and entirely plastic, he can shape it into any form he pleases and model the features he desires to produce.

Then again, the pictures so often shown at seances are manipulated in much the same way—the electrical particles are woven together—are coated with the magnetism of medium and sitter, and then on that surface is projected a likeness of any friend



whom the sitters wish to see, the astral counterpart of that friend being portrayed in the aura of the sitter, or else the actual entity being present and lending himself to the operation.

Once, in the course of my investigations, I developed a medium for materialization. I was in Paris at the time, and I was asked, by one of the first mediums of to-day in that city, if I would hold a seance with her, for she had received a communication telling her that I had the power to develop her. Now her whole soul longed for such manifestation, for they had not a single medium with materializing capacity in Paris, and so she implored me to accede to her wish. I sat with her, and the very first evening, as I clasped her hand in mine, we being entirely alone, her hands became cold and clammy, and gazing upwards she said to me, "Look!" I turned to the corner of the room, and there I saw gradually growing a materialization. It was transparent, and afterward, when the medium showed the picture of her sister, I recognized it as the portrait of her relative. The medium then fell into a dead trance, and I, striking a light, watched this strange figure gradually fade away. I left Paris the next day, but the medium was opened for materialization, and afterwards when I read the French papers, I was amused to find that the medium was holding seances with many entities coming out around her.

The reason I have told you this is because I wish to explain to you that such seances can be held under test conditions. I made the medium solemnly promise that she would always keep to the conditions which I imposed upon her, namely, that she should sit in the center of the circle covered with drapery, so that her form would be invisible, a faint light in the room sufficient to render every object clear and distinct, with the visitors seated around her at a distance, thus no possible fraud could take place, for all materializations would come only within the circle, and she would be safe from all temptation to impose on the public fraudulent manifestations.

Having pursued my investigations to the end of these two years, I came to the conclusion that mediumship for me was not desirable for the following reason:

*(To be Continued.)*

## Astrological Prediction on McKinley's Administration.

The former Metaphysical Magazine—now *Intelligence*—has kept, in its August issue, the promise of publishing an astrological reading of the stars and of the events they prognosticate, for the American Administration, to whom falls the momentous task of ruling this country during what Theosophists have been told to consider as the most critical period of the century. Mr. Julius Erickson, the author of this horoscope, and author as well of similar predictions for Cleveland's Administration and for the campaign of McKinley *vs.* Bryan, is not, we are told, a professional astrologer; simply a student interested in a science which seems to him very important and worthy of study. Mr. Erickson certainly shows that he takes a very high, pure, intellectual, as well as scientific aspect of Astrology, so that—although nothing in his writings denotes any signs of his knowing anything of Theosophy—this makes of him in that respect at least, quite a Theosophist.

The future will show to what extent his readings of the star influences, in connection with the present Administration, are correct or otherwise. But so far, the events seem to justify his conclusions, so that it seems interesting, from our point of view, to note further the general agreement of his predictions for the balance of the Presidential term, with what Theosophical writers have published about the trying times to be expected during the four coming years, as explained especially in the June issue of *MERCURY*.

Mr. Erickson predicts particularly that "martial men and martial affairs will take a prominent place during the next four years," and the army and navy will be increased, although he hopes that "through the good aspects of the Moon, Saturn and Uranus, the many international disputes" that will arise will eventually be solved peacefully, though there will be a "grave danger of war, especially in 1899 and 1900" And, taken altogether, the four years will be beset with troubles of every kind, especially in finances, and even a wave of religious differences, so that the President's life will be far from happy and peaceful; and the times foreseen by Mr. Erickson will be calamitous even for America, while especially so for Spain and for England, who will see a change of sovereign in next November. It is at least singular that an independent amateur astrologer should come to results agreeing so close in their nature, with what Theosophists expect, although America, through her Karma, is to be less shaken and chastised than Europe and India. At any rate, persons interested in such matter will do well to read and preserve for verification the document published by *Intelligence*.

## Life After Death.

[Notes of a Lecture delivered by Annie Besant at the Metropolitan Temple, San Francisco, Cal., Sunday evening, May 16th, 1897.]

While the great majority of people in this country have a belief in life after death, there is a great amount of fear connected with it, and constant questions are being asked of any one who is supposed to know anything about the condition of the Soul at such a time. Lack of definite knowledge has thrown a veil over the future and causes many to shrink from what they call the unknown. In these days death is accompanied by mourning and the wearing of dismal colors, thus adding misery upon misery; but in the olden times all in attendance upon a funeral dressed in white, and joyous songs were chanted at the grave. Now the birth into a happier life is made the occasion of sorrow. Grief there may be for those who think that death is the end, but for those who believe in immortality such sorrow is foolish.

This doubting and fear is due principally to ignorance. And to this ignorance is due the horrible idea of a place of hopeless torture. Happily that dream is rapidly passing away from all thoughtful humanity. It is only among the ignorant that this belief still exists. But there are still some Christians who pass through the door of death having the idea, or, at least, a fear of this. They carry this fear over with them and arrive on the other side in a condition of miserable terror. This terror among the newly dead is the cause of much suffering both among the dead and among the living friends or relatives with whom the consciousness of the newly dead may come in contact. This terror is especially strong among those who, in full health and strength, consciously meet a sudden death. This does not so much apply to those who are killed by a gunshot wound, a railroad wreck, or drowning, or any case where there was no previous warning; but it does apply with its full force to those who face their fate and view it with terror, as, for instance, a wreck at sea where the inevitable fate has been known for hours, and more especially so in the case of one condemned to death, who knows for months in advance that at a certain hour he must face the Great Beyond. The fact is, that the great mass of those who come to this latter condition are by the very nature of events materialists, or, at least, agnostics so far as a better or nobler spiritual existence. In this case, the terror may be inconceivable and when the transition occurs the victim is apt to think that some hitch has happened and that he is still alive and the horror of the supposed impending fate is still beyond him. But in time this must wear off, and the experiences of the liberated Ego convince the consciousness that the body has been given up or stolen, then the spirit will naturally seek congenial fields. Attraction will cause the murderer to return to the scene of his crimes,

and the haunts with which he was familiar in the body. His consciousness will also seek congenial instruments through which it may manifest. Then it is the part of mercy to extend to all souls, either of the living or the dead, knowledge which will relieve them of this fear.

There is plenty of evidence that there are souls able to leave this physical body and retain the knowledge, when they return, of the experiences through which they passed while out of the body, and are able to impart it to friends on this side, as well as to impart knowledge to the souls with whom they came in contact while out of the body. Persons after persons have been thus able to separate soul from body and pass into the invisible world and investigate post-mortem conditions. These people are constantly increasing in number. Many of them are joining the Theosophical Society, and are going into the inner circles where there is abundant opportunity to learn to go out of the material environment and gain this information. This is a much safer course than for souls, which have passed out, to return by mediums. Many of these souls are not sufficiently advanced to give any more than their particular environment, and the more ignorant the soul, the more positive it is of the completeness of its information, and the more sure it is that there is nothing beyond what it experiences. But the more advanced souls know that they will soon pass on further to a plane from which they will be unable to return by mediumistic influence. Far better is it for the trained occultist to go out so far as his study and abilities will allow and bring back such knowledge as he has been enabled to retain. Drawing back the souls interferes with their evolution by keeping them in the lower planes where desire is wont to hold them.

Go with me, now, and see it as I have many times seen it, and view the different stages and study the opportunities for evolution. Begin with the lowest stage. It is thinly populated, inhabited only by the souls bound by the lowest of animal passions where the higher nature was completely undeveloped. Drunken and besotted, the prey of all the vilest passions, cruel in act and thought to every creature, they are not changed by passing through death. They carry with them all but the body, and show their nature more completely than in the body, because the astral body is the vehicle of the soul, and therein is exhibited all the miserableness of their horrible degradation. Realizing this, you will understand why the prophets and sages of old have so described hell, this hell created by the unbridled passions of man. The view of this teaches the folly of creating a craving for the lower; and the experience gained therein by the Ego teaches the avoidance of such passions in another existence. One here realizes the degradation of yielding to the passions of animal nature. When the passage is sudden, as in the execution of the criminal, he passes closely in touch with the vilest regions of the earth, and he will hang



around the resorts on earth in which such passions are exhibited in the physical. Our slums are filled with these miserable souls, seeking to vampire the living.

And thus it is that material and astral act and react upon each other. As long as a criminal lives he is tied to the physical body and being untrained in occultism cannot extend his influence, but when set free by death his opportunity to work incalculable injury is vastly increased. That is why an intelligent Theosophist opposes capital punishment. Try lock and key on the criminal and then so help him that he will advance, and when the time comes for him to pass from the physical body he will no longer desire to return to the vile haunts and the degradation which had cost him so much misery. But no soul stays forever in the fearful stage just described, but so long as is necessary only to wear out the condition which brought him there.

The next stages are for the less developed souls than the average of humanity; here are the trivial petty souls whose interests were in idle gossip and the little things of life. Hundreds of men and women waste their time in this useless fashion and thus give their souls no chance for growth. Where your interests are there will be the bonds of the soul after death. Being unable to convey to others the gossip of which they were so fond on earth they are very uncomfortable and grumbly, and are very glad to come across any medium which will enable them to convey their foolish rubbish into seances, etc. So many of us lay down our intellectual faculty of criticism and listen with almost a reverence to the merest nonsense coming through a medium, and it is this which degrades Spiritualism. Many of the Spiritualists are now demanding more discrimination in accepting messages from Beyond. Trivial, aimless life, now, prepares for a long delay in the astral after death. *(To be Continued.)*

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## T. S. ECHOES.

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### Lecture Tour of Mrs. Annie Besant.

TO THE EDITOR OF MERCURY:

CLEVELAND, O., August 17th, Tuesday.—When they left Chicago on July 16th, Mrs. Besant and the Countess rested at Streator for a day or two and lectured, and then went on to Galesburg, where a Lodge was formed, of which all the members happened to be men. The next lecture was to be at Clinton, Iowa, and to the unaccommodating ways of Sunday trains we owed a pleasing change to our usual program, although we had to be up at four o'clock in the morning to catch a Mississippi steamer at Rock Island at eight. We passed a charming morning on the river and arrived at Clinton in time for Mrs. Besant to lecture; the next day a Lodge for study was started. That night, Monday, we slept on the train and the following morning found us in Minneapolis, warmly welcomed by Mr. and Mrs. Buffington-Davis and other members of their Lodge.



Colonel and Mrs. Dodge had very kindly placed their comfortable home at our disposition in their absence, and we rested there until Monday, July 26th, with the exception of two nights spent by Mrs. Besant in St. Paul, where there is also a Lodge of the Theosophical Society. Every evening Mrs. Besant lectured to attentive audiences, and during the day held public receptions and private classes for the members, so that she had no spare moments. All the lectures were well attended, and the papers gave good reports. The last lecture that Mrs. Besant gave in Minneapolis was, by special request, on "Theosophy and Social Problems" and created much sensation. Both the Lodges here and in St. Paul had considerably increased their membership when on Monday, July 26th, we left at 7:35 A. M. for Menomonee, a small lumber town in Wisconsin. We were to have arrived soon after ten, but a "cloud-burst" had swept away three bridges the day before, and we had to patiently wait for six hours until they were patched up sufficiently to permit our train to crawl slowly over them.

Two lectures were given in Menomonee and a class was formed, under the guidance of one of our old members, who had been working there for some years, and then we passed on to Milwaukee, on the western shore of Lake Michigan. Here two evening lectures and afternoon talks produced enough interested people to form a Lodge for study, and satisfied us that the interest in Theosophy would have a nucleus around which to grow in the town. We crossed the lake on Friday night, in the comfortable S. S. "Nyack," to Muskegon in Michigan, where the Society already had a Lodge, and where we were well taken care of by members and friends.

Here nightly lectures were given, and in addition to her usual talks and classes, Mrs. Besant was driven out to Lake Harbor, a fashionable bathing resort near by, and spoke to an interested gathering on Sunday afternoon.

We left the Muskegon Lodge refreshed and strengthened by her visit, and part of the next week was spent in crossing the peninsular of Michigan, leaving a trail of Lodges behind us at Kalamazoo, Charlotte, Jackson, Ann Arbor and Detroit, each of which happens to have a doctor as its President. We hope that good work will be done by their study to spread the ideas of Theosophy far and wide.

On Tuesday, August 10th, we left Detroit for Toledo, where our members were very glad to be helped and classes for instruction were held. Mrs. Besant's lectures were so well attended and reported that she gave a free lecture on "Theosophy and Social Problems" before she left. This meeting was crowded and created much sensation, for many came to hear such a subject treated, who otherwise would not listen to Theosophic thought.

On Friday, August 13th, we went to Sandusky; Mrs. Besant lectured, and we came on to Cleveland, Ohio, the next day, on our way along the southern shore of Lake Erie. The Cleveland audiences were diminished by heavy rain and thunderstorms, but quite a number braved the weather and some thoughtful people joined the Lodge and more than doubled its membership.

It is encouraging to see that some of the schemes to give practical help to the American Section are taking form. A corresponding member is being appointed for each State, to whom Lodges can direct all their questions, and either receive a direct reply, or, if the matter is too difficult for this, an answer from an older student.

The free Lending Library Boxes, containing books for a graduated course of study, are also coming into use, and before you read this, every Lodge in

America will have in its hands the carefully prepared plan of study, which will help all students to systemize their work and to quickly gain a clear insight into the teachings of the esoteric philosophy. A. T. W.

## Reports of Branches T. S.

LOS ANGELES, CAL., Aug. 19th, Harmony Lodge T. S.—The Brahmacharin Bodhabhikshu has been with us since the 27th ult., and, notwithstanding the fact that many people are out of town for the summer, has been lecturing to well-filled houses. His Gita classes in the afternoon have been well attended, as also were his evening classes, which consisted of informal talks on the "Seven-fold Constitution of Man." He has also lectured at Pasadena and Santa Monica, his lecture at the latter place on "Theosophy and Its Teachings" being specially well received. His last lecture will be given here Sunday evening, August 22d. On Saturday, the 21st, a farewell reception will be tendered him at the Headquarters of the Lodge; Monday, the 23d, he leaves for Denver, working there also for the cause. MERCURY seems to be growing in favor, there is no trouble now in disposing of the monthly dozen; in fact, people look for the new issue each month some days before it reaches us.

HATTIE RANDOLPH, Sec'y.

PASADENA, Cal., Sept. 1st.—Unity Lodge of the T. S. has had no more prosperous season since its organization than during the past two months. Lodge Headquarters have been filled with eager listeners to the Theosophical teaching as given out in the lectures of Miss Walsh, J. M. Lapsley and the Hindu Brahmacharin. Mr. Lapsley is a clear thinker, a fluent, forcible speaker, and we consider ourselves fortunate when able to secure him. To enable a larger number to attend, the Universalist Church was engaged for August 16th, and our Hindu brother gave a free lecture on "The Position of the Women in India, Past and Present," bringing to bear on this question the theory of reincarnation as applied to the sexes alternately, and the wealth of Indian literature. The audience was good and the discourse an able one. Regular class study is now held on Tuesday evenings which leaves Sunday evening open for lecturers here, or to avail ourselves of a visit to Harmony Lodge, Los Angeles. S. E. M., Sec'y.

CHICAGO, ILL.—Although the summer season is upon us, we have kept up, with a degree of success, the interest aroused during Mrs. Besant's visit. We are studying her last manual "Man and his Bodies" at our weekly meetings. A set of questions upon each chapter has been prepared by a committee appointed for that purpose, and they have prepared a syllabus covering three months. The meetings take the nature of a quiz class, and this method promises to be instructive as well as interesting. Discussion is provoked, and the members are induced to study more directly than when no regular system is used in conducting the evening's work. We have now 72 members, and look for a busy fall and winter. We are in hopes of reaching the century mark before the close of the year. We are to be blessed with another visit from Mrs. Besant next month, and coming close upon her first one, she will doubtless leave us well equipped for a winter's campaign of hard earnest effort and work. P. G. K.

MUSKEGON, MICHIGAN, Aug. 16th.—Mrs. Besant, accompanied by the Countess Wachtmeister and Miss Willson, arrived here by the Steamer Nyack from Milwaukee on the morning of July 31st, and were met and welcomed at the wharf by the Branch officers. In the afternoon, a reception was tendered our visitors at the residence of Dr. C. L. Thompson, which was attended by many of the most prominent ladies of the city. Mrs. Besant lectured the same evening at Lyman Block Hall on "Man, the Master of his Destiny." Owing to the intense heat, many interested people were unable to attend. A fair audience, however, was present, and the lecture made a profound and convincing impression. On Sunday morning, August 1st, Mrs. Besant met the members of the Branch. In the afternoon, she gave a talk on "Esoteric Christianity" at the Casino of the Lake Harbor Hotel, a beautiful and popular pleasure resort on the shore of Lake Michigan, five miles south of this city. In the evening, she again lectured in Lyman Block Hall on "Life After Death," and was listened to with breathless interest by a large audience. On the following morning, she again met the members of the Branch, and an outline of work was discussed. At noon, the party left for Kalamazoo and Charlotte. Mrs. Besant's visit to this city was very helpful to the cause, and has given the local Branch new life. It will enter into the work of the coming fall and winter with renewed zeal and confidence, and inspired by the knowledge that there are many intelligent inquirers who will avail themselves of the opportunities that will be afforded them to learn more of Theosophy.

SARAH E. FITZSIMONS, Sec'y.

DETROIT, MICH.—No doubt the readers of MERCURY are interested in each Society which is organized during Annie Besant's tour, and I have been requested to write you regarding the Branch started here. On August 8th and 9th, Mrs. Besant lectured before audiences of between 300 and 400 each evening, although there was rain both days, which, no doubt, kept many away. Both Sunday and Monday afternoons were devoted to answering questions and a general reception. It was a source of great pleasure to meet Mrs. Besant, especially to those interested in Theosophy, and be able to hear from her own lips that which we have hitherto been taught from her writings. A Branch was at once organized, which we hope will grow, both in usefulness and numbers.

LULU L. KERR.

SAXONIA FARM, Aug. 19th.—Kalamazoo Branch, American Section T. S., meets every Friday at 8 P. M., at Saxonia Farm, Kalamazoo. Its officers are: President, I. W. B. La Pierre of Mattawan, Mich.; Vice-President, Miss Bessie Pendleton, Kalamazoo; Secretary, Carl G. Kleinstuck, Kalamazoo; Treasurer, Mrs. Henrietta Gunn, Kalamazoo. We have so far had one business meeting, and one for study. "Man and His Bodies" is our first subject, and lively interest in the matter on hand is shown on all sides. We unanimously agree that we have been very fortunate in having our Branch honored by the membership of Dr. La Pierre, who proves to be not only a very interesting instructor but a highly educated and most amiable member.

CARL G. KLEINSTUCK.

MINNEAPOLIS, MINN.—Ishwara Branch T. S. has received a great impetus in its development through the visit of Mrs. Annie Besant and the Countess Wachtmeister. It now has 50 members and more are considering the vital

question of joining the Society. Mrs. Besant gave five public lectures in Minneapolis, and three private lectures to members. The Countess gave one lecture and one enquiry meeting. A notable feature of Mrs. Besant's work among us has been the persistency of the interest she awakened; new members are taking right hold of Branch work; old members are thoroughly harmonious, and in consequence we have a strong working body. We expect to do more real work in the coming year than ever before. Our Branch is now numerically stronger than before "the split." We have outgrown our present quarters, and expect soon to have more commodious rooms. The sale of Theosophical literature is also steadily increasing.

K. B. D.

TORONTO, CANADA, July 28th.—The readers of MERCURY will regret to learn of the serious illness of Fio Hara (Dr. Florence W. Harrison) of this city, whose thoughtful and incisive contributions have frequently appeared in its pages. On July 22d, she underwent a severe and perilous surgical operation at St. John's Hospital, which fortunately resulted favorably, and she is now in a fair way of recovery, though several weeks must necessarily elapse before her restoration to health. Fio Hara, in addition to aiding the cause of Theosophy by her brilliant and facile pen, is an earnest and enthusiastic personal worker for the success of the movement, and spares neither time nor means in promoting its interests. She can ill be spared at the present time, and her many friends are anxiously anticipating the recovery which will enable her to resume her zealous and unselfish labors. Her amiable personal qualities and sympathetic disposition have endeared her to a wide circle outside of the movement, among whom her influence is always felt for good.

TOLEDO has again felt the strong influence of a visit from Mrs. Besant, who lectured here on Tuesday, Wednesday and Thursday, August 10th, 11th and 12th. The first lecture was on "Esoteric Christianity," and the second on "Life After Death." These two were given in the Unitarian Church. The third was on "Theosophy and Social Problems," and was given in Memorial Hall. Working men were especially invited to this lecture, and though announced only the evening previous to which it was delivered, the hall was filled with a delighted and enthusiastic audience, the comments heard on all sides being that its equal had never been listened to before.

The presence of the Countess Wachtmeister and Miss Willson added to the inspiration of the time, the influence of which must be lasting and fruitful. On Tuesday afternoon a pleasant hour was spent by friends and members, who had been invited to meet our visitors at the charming home of Judge and Mrs. Lemmon, where Mrs. Besant and the Countess were entertained. The pleasure of entertaining Miss Willson was enjoyed by Mr. and Mrs. Kirby. Of great interest also was the stay of Count Axel Wachtmeister, who came in advance to prepare the way for Mrs. Besant. On Thursday, August 5th, he gave an address to the Toledo Branch on "The Purpose of the T. S.," which was much enjoyed by those in attendance and gave an understanding of the T. S. which had not before been fully appreciated. The result of all this work has been an addition of nine members to the Branch and an infusion of life which must have its effect in further strength and growth, its influence extending beyond the membership into the entire community.

K.



## Official Notice.

### EDITOR MERCURY:

Since June 1st, the date of the General Secretary's Report to Convention, there have been added to the American Section the following eight Branches, all of them formed by Mrs. Besant: Alameda Lodge T. S., Alameda, Cal., 7 members; H. P. B. Lodge T. S., San Diego, Cal., 18 members; Sacramento T. S., Sacramento, Cal., 15 members; Ellensburg, T. S., Ellensburg, Wash., 7 members; Indra T. S., Clinton, Iowa, 7 members. The Branches chartered thus far in August are Omaha T. S., Omaha, Neb.; Menomonie T. S., Menomonie, Wis.; Kalamazoo, T. S., Kalamazoo, Mich.; Jackson T. S., Jackson, Mich.; Ann Arbor T. S., Ann Harbor, Mich.; Galesburg T. S., Galesburg, Ill.; Lily Dale T. S., Lily Dale, N. Y.; Dunkirk T. S., Dunkirk, N. Y.; Detroit T. S., Detroit, Mich. All of these Branches were formed by Mrs. Besant, with the exception of that at Dunkirk, which was formed by the Countess Wachtmeister. Lynn T. S., Lynn, Mass., seceded in April, 1895, and joined Mr. Judge's Society. It has now renounced all connection with that body and has returned to the Theosophical Society. Of its 14 members, 12 voted to ask restoration to the T. S. Lynn has the honor of being the first Branch to repudiate the secession and to return to Theosophy. There are now 47 Branches in the American Section.

ALEXANDER FULLERTON, Gen'l Sec'y.

August 27th, 1897.

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## The Hartman Estate.

Some years ago a gentleman of Toowoomba (Queensland), a great admirer of Theosophy, on his death-bed disinherited his sons and left all his property to Col. Olcott for the use of the Theosophical Society. Under such conditions the gift did not appear just and acceptable, and on his recent visit to Brisbane, Col. Olcott disposed of the matter in the way shown by the following letters, which were addressed to him, and subsequently published by the Brisbane *Courier*. They sufficiently explain themselves, and the action of the Theosophical Society, in surrendering property to which they had full legal claim, has been generally appreciated:

Col. Olcott, President Theosophical Society:

Dear Sir:—I have great pleasure in informing you that by your directions (contained in a power-of-attorney about three years ago), in conjunction with Mr. P. MacPherson, your solicitor, I have transferred all the real and personal property to Hermann Hartmann, one of the sons and the nominee of the family of the late Carl H. Hartmann, of Toowoomba, Queensland, who had disposed by will of the whole of his property to you, as President of the Theosophical Society. Mr. Hermann Hartmann expressed to me his heartfelt thanks, and stated that he was glad that his father had not left his property to a church.

BRISBANE, July 6th, 1897. (Signed) Yours faithfully, GEO. W. PAUL.

Col. H. S. Olcott, President Theosophical Society:

Dear Sir:—Hartmann, deceased.—Referring to his Honor Judge Paul's note to you of to-day, I have to explain that the delay which occurred in carrying your wishes into effect arose entirely through legal technicalities. Pardon my expressing to you my admiration of your conduct in this matter, and to say that it has been at once generous and just.

BRISBANE, July 6th, 1897. (Signed) I am faithfully yours, P. MACPHERSON.

Well may all the members of the loyal Theosophical Society be proud of their noble President!

## An Appeal to all Members of the T. S.

EDITOR MERCURY:

If the American Section is to continue the rapid growth of the Theosophical Society in America, for which the foundation was laid by the Countess Wachtmeister, and such rapid progress made under the labors of Mrs. Besant and the Countess, it will be necessary to put several lecturers and teachers in the field. The outline for such work was laid down at the recent Convention. Money is one of the things required to carry it out. I understand that the appeal of the General Secretary to the Branches and members has met with little response. Yet every member admits the importance of the proposed work. Few, it is probable, are in a position to respond to the appeal by the contribution of any large sum; they feel that a small sum will not be of much assistance—as a result, nothing is forwarded.

There is, I believe, hardly one member in our whole section who, if he were asked to contribute five cents to this fund, would refuse to do so nor are there many who could honestly say that to make such a gift would be impossible. A trifling sacrifice of personal convenience would supply the five cents. Yet five cents per member per week would give about \$50 per week—\$2,600 per year, enough to keep several lecturers continuously at work. All we need in order to accomplish this is, 1st: A thorough realization of the importance of the propaganda work; and, 2d: A practice of systematic giving of small amounts. As one method of accomplishing the latter, I propose that each Branch induce a member to undertake to see that to each member an opportunity to contribute to the propaganda fund is presented. That a list be made out, on which each contributor should put down the amount which he will lay aside each day or on a stated day of each week. A cardboard box for each contributor could be made, if desired, into which he would be expected to regularly put his daily or weekly contribution, as promised. Then, at least once a month, the contributions should be handed over to the Treasurer of the Branch. One-half of the proceeds retained as a propaganda fund of the Branch and the other one-half should be forwarded to Mr. Fullerton for the general propaganda work.

Allow me, through your columns, to ask that each Branch should seriously consider this proposal; improve upon it where possible, and immediately put into operation the plan finally adopted. A practice of systematic giving will not only furnish us the required funds, but will also, especially if any sacrifice of personal convenience be required, develop desirable qualities.

F. E. TITUS.

TORONTO, Aug. 28th, 1897.

## BOOK REVIEWS.

Three Paths to Union with God, by Annie Besant. Price 20 cents, Paper.  
Mercury Publishing Office.

This pamphlet of 70 pages contains the lectures delivered before the Convention of the Indian Section T. S. held at Benares, Oct., 1896. "The Three Paths" form a supplement to the "Path of Discipleship" as they describe the ways leading to the center of Theosophia, in other words, to union with God, ways corresponding to the three evolutions, to the three great classes of truth-seeking humanity, namely, the mystic, the philosopher or scientist, and the worker. "These three paths—the three Mārgas as they are called in Indian Philosophy—that of Karma or Action, that of Jnana or Wisdom, that of Bhakti or Devotion—finally blend into one, each of them acquiring in the end the qualities of the others, each of them passing, as it were, into the other two, blending into one the characteristics of the three." In "The Path of Action" are described all the steps by which the Soul emerges from inertia through desire, passion, strife, the ceaseless, restless striving of that which we term life—to sublime sacrifice, to perfect renunciation. "Man has to become a co-worker with the Lord, a fellow-worker with the Deity Himself." Such is Karma-Yoga. The Path of Wisdom, through Knowledge, follows the Soul in its struggles to reach Truth through the study of Nature in her varied phenomena, until it attains to "the discrimination of the Eternal amid the transient, of the Self within the objects, of the One concealed in the many, of the true end of all seeking the Infinite, the Eternal Sat." The "Path of Devotion" points out the shortest and most difficult road to the goal; it answers, also, the many questions asked concerning God. Have the Theosophists a god? is a query ever recurring. Everyone who reads this "Path of Devotion" will be able to give a satisfactory reply not only to others but to himself. Worship, purity, meditation, discrimination, sacrifice, are stages of this Path of Love or Devotion. The great value of this new addition to our literature is that the great principles of which it speaks are made to apply to daily life, the life of our common-place, work-a-day world. Yet Annie Besant has never been more eloquent. Again and again she rises to the heights of poetic inspiration. We give one picture from out of the many, the picture of the masterful seeker of knowledge who has wrested from the physical, the astral, the mental worlds, their most hidden secrets. "He has only conquered the three worlds of this tiny sphere; and the rest of the infinite Universe stretches around him unknown, unexplored. Suppose that he conquers planet after planet until every one of them is as familiar to him with its wide field of phenomena, as our city is to ourselves. Imagine that after the conquest of this Solar System he starts to conquer other systems through all the infinity of space. Where shall knowledge find its terminus? Where shall the intellect acknowledge itself exhausted? Knowledge piled on knowledge, worlds heaped over worlds, systems massed upon systems, and still the unknown stretches around him on every side, and still the unexplored beckons him to its mysterious distances and the longing for knowledge spurs on the lagging soul. \* \* There is no end to the knowledge of phenomena; there is no end to seeking. The Soul's pinions flag in the unceasing depths of space, and wearied out the mind falls back defeated, baffled, unable to complete its knowledge." Yet only through knowledge does the perfected Soul become one with its Lord—one for service, one for help, one "for saving the world as He saves it, one to help the world as He helps it," knowing where he stands and what is still required of him. But this book is not to be read in our Western superficial fashion; it is a book to be studied and lived up to by those who truly desire union with God. M.

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The Chicago North Shore Suburban, July 23d, contains two very eulogistic articles on Countess Wachtmeister's "Vegetarian Cookery."

# Scientific Corroborations of Theosophy, or Madame Blavatsky's

SECRET DOCTRINE Vindicated by the Progress of Science, by A. Marques,  
with an Introduction by Annie Besant. Price, 15 cents. Mercury Pub. Co.

Two years ago a leaflet entitled "Scientific Corroborations of Theosophy" met with great favor in the American Section, supplying, as it did, a need long felt; and repeated demands were made for more of its kind. Thus encouraged, the writer has expanded the idea into a pamphlet of 64 pages now presented to the public. The very latest discoveries of scientific investigators—some, such as the Röntgen rays fully accepted; others still fighting their way against the conservatism of dogmatic science, for example, Mr. Lowell's conclusions concerning the age of the planets—are compared with statements contained in the SECRET DOCTRINE; the result showing that the S. D. has anticipated the work of Science. To students of the S. D. the pamphlet will be of much use, besides saving time and labor; but apart from its Theosophic interest, "Corroborations" will be of value to the general reader for he finds therein condensed, simplified and classified, an array of scientific facts and investigations gathered from every source, including electricity, physiology, chemistry, astronomy, geology, physics, archæology, etc. The pamphlet is a small library in itself; authorities and references are carefully given and the subjects presented in a simple and interesting manner. It is written for the thoughtful many interested in Science and Theosophy and not for specialists, although the latter may derive much benefit from its perusal. The Preface by Mrs. Besant adds much to its interest, and the appended "Bible Study" is a startling revelation. Though dearer than a leaflet, the present pamphlet is not too dear for judicious private or public distribution. Branches and individuals wishing to spread the light will find "Corroborations" just the thing for those people who want facts, and who demand a Religion based upon Science. W.

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Practical Vegetarian Cookery, by Countess Wachtmeister and Kate  
Buffington Davis. Price, \$1.00.

This book will be hailed with delight by all those who realize that the material, out of which the body builds itself, should be clean of all taint of killing, of pain, of decomposition. A great number of people to-day dislike a meat diet, but they say: "If we do not eat meat, what can we eat?" The question is well taken, for ordinary vegetable cookery is insipid and lacking in nutritive quality. But the little book just published solves the problem, and shows how savory, varied and nourishing, a non-meat diet can be. There are thirty-three recipes for soups, 17 for sandwiches, numerous formulæ for the preparation of solid dishes of eggs, cheese, salads, etc.; MENUS for every day in the week, and very tempting ones for formal dinners, suppers and luncheons. All the recipes are simple, inexpensive and their results most appetizing. Every progressive housekeeper should have a copy of this helpful book; it will save them much worry, time and trouble. W. M.

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On the Outer Rim, studies in Wider Evolution, such is the title of a valuable little book just published at A. C. Clark, Chicago, by our esteemed Brother G. E. Wright, President of the Chicago Lodge. This work, which was preliminarily published in a religious Review, has for object the description of all the Theosophical tenets concerning Evolution—with a bright closing chapter on the "Religion of the Future"—without bringing in once the name of Theosophy itself, which might still repulse feeble-minded or bigoted readers. This is excellent propaganda work, and will carry the seed of our theories where they might otherwise not be listened to.

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Prasnottara, Indian Section.—Nos. 77 and 78 contain the usual crop of answers to questions, and also a very good article on "What does a T. S. Lodge Teach," or more properly what ought to be the work of T. S. Lodges. Many an American Branch might glean some useful hint from the perusal of the same.



**Theosophist, July.**—In "Old Diary Leaves" Col. Olcott continues to allude to his meetings and communications with Masters, and gives a warning of no uncertain sound to the Secessionists: "Though traitors should fill 20 corner-stones with deliberately concocted lies about the history of our (Theosophical) movement, and forever suppress my name and Mrs. Besant's from their falsified records, it will profit them not one iota; the work will go on and the real workers will be recognized, comforted and helped so long as they are loyal to their duty." The next article is an historical study on "Theosophy in the XVI Century," dealing principally with those two great men of that epoch, Cornelius Agrippa and Paracelsus. C. G. K. begins what promises to be a very interesting and useful commentary on the instructions of the "Voice of the Silence." Dr. Marques concludes his study on the "Days of the Week and their Occult Correspondences," treating principally of the astrological aspect of the subject, and showing that the Jehovah of the Jews was Saturn, whose sacred day was, of course, Saturday, while the Occultists ever observed Sunday, so that the quarrel between the followers of the two days did not begin with the present Seventh Day Adventists, nor even with the Christian Era. "Hawaiian Folklore" is also concluded, leaving the regret that there was not more of it. A faithful old contributor, Mr. A. T. Banon, writes on "Modern Prophecies," showing that the disturbances of the end of last century in Europe had been foreseen centuries previous. Koheri reviews MADAME BLAVATSKY AMONG SPIRITUALISTS, on letters published in "A Modern Priestess of Isis," and comes to the conclusion, endorsed by all who know anything of her, that the greatness of her work was so transcendent that her little weaknesses may be well forgiven and forgotten. Mr. K. Narayansami Aiyer, gives another valuable installment of the "Manifestations of Siva and his Spouse" and the number, very good as a whole, closes with a fragment of Mrs. Besant's remarks on the "Progress of Theosophy" and the usual reports, reviews and cuttings.

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**Lucifer, August.**—It is with the greatest regret that we notice the resolution of the proprietors of that Review, to change its name to that of "The Theosophical Review." Lucifer had become a household word among Theosophists and it seems as if the present management had no other purpose than to wilfully obliterate the last tangible memory of our great Teacher, H. P. B., and of her pet work. We notice also that one of the most useful and interesting departments, the "Watch Tower," which kept Theosophists in touch with collateral subjects treated in outside publications, seems to have been dropped. The present number contains continuance of the "Gnostics of the First Two Centuries," and it will be a relief to the reader when that and articles like "Eckhartshausen Catechism" are finished. The "Cadet's Story," by Leadbeater is a rehash of a weird fact published in the early volumes of our Theosophical literature, to which "A Singular Dream" furnishes an adequate counterpart. The two best articles are B. Keightley's "Desire for Psychic Experiences," which contains what will be useful counsel and advice for many a reader, and "Reality in Theosophy," excellently written, as usual, by Mr. A. Fullerton, being, perhaps, in fact THE BEST he has ever written.

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**Intelligence, No. 3, August.**—The frontispiece presents Albert Ross Parsons, the author of "New Light from the Great Pyramid," to whom is also dedicated an editorial in which this author, in a very exaggerated manner, is presented as one of the "benefactors of the race." "The New Light" is certainly very interesting reading, but, to a Theosophist, it is so full of glaring mistakes and of blind partiality towards a petted theory, that we fail to see how it can entitle the writer to such a high pinnacle. Mr. Parsons himself contributes to this number the first part of an article on the "Secret of Wagner's Genius," or "A XIXth Century Musical Mystic." The other articles are Mr. J. Erickson's "Astrological Prediction on McKinley's Administration," which is reviewed elsewhere; "Life and Health in Metaphysics," by J. L. Hasbroucke; "Mental Illumination," by P. Avenel; the XXIVth article of Prof. Bjerregaard on "Intelligence, Thought and Being;" "Elements of Character Reading," by A. L. Stone; "The Real and the Ideal," by W. H. Francis;

a pretty mystic legend on the "Hermit of the Sierras," by L. Bell; "Thought Work," by B. Brown, and the usual "World of Thought," in which is a curious case of "Alive Though Dead."

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Nova Lux, Rome, July.—This number contains only the continuation of D. Calvari's study on the "Ego and Its Vehicles," and an article on the "Two Traditions," (Martinism and Theosophy) by F. Bruni (Martinist and F. T. S.) but this last is simply an admirable defense of H. P. B. and of Theosophy, against the low, calumnious, venomous attacks that are yet made against both by persons interested in preventing the propagation of Truth, such as the Jesuit and pseudo-occultist, Dr. Papus. Mr. Bruni also shows that the unreasonable hostility of some Martinists against Theosophy has been one of the reasons why the ideal theory of Universal Brotherhood has not yet obtained in Europe the success which it otherwise would have realized. Brother Bruni deserves the best thanks of all who call themselves F. T. S.

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Vahan, July.—The little organ of the European Section T. S. continues in its modest but useful path. The "Literary Notes" review several new publications; "Correspondence" continues interestingly the discussion on "meat-eating versus vegetarianism," in the light of the enquiry whether Nature, at this point of evolution, does not use the feeding of animals over each other as a natural means towards her ultimate ends; and the ENQUIRER answers on the difficult question of the respective functions of the three Logoi, which are nothing else but the Christian Trinity less the Catholic idea of anthropomorphism.

Vahan.—The last number contains some very good answers to questions on various interesting subjects. With it came the Report of the Seventh Annual Convention of the European Section, showing the existence, since the Judgite secession, of 33 Branches and 50 centers.

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Lotus Bleu, Paris, July.—This number contains a very important article by Colonel de Rochas on the "Body of Desire," based on experiments indicated in the same author's book on the "Exteriorization of the Human Sensibility," and telling how he was able separate the Double or phantom body from the material one, and even to subdivide this double into two portions, one BLEU and very sensitive, the other RED, and insensible. Another important article is a study of H. P. B. by Colonel Olcott, in which many of her eccentricities are noted and explained and her services reverently pointed out. Mr. Leadbeater's translation of the "Invisible Helpers" is finished, and, in "Suum Cuique", the editor, Dr. Pascal, establishes concisely but clearly what we all owe to Theosophy.

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Theosophy in Australia, July.—Since its change in appearance, this organ of our Australian Brothers has also greatly improved in quality. It opens by an interesting review, the "Outlook," which seems destined in our literature to take the place of the discarded "Watch Tower," of what was once brilliant "Lucifer." Then follow short but pithy papers on "Theosophy and Evolution," "Karma and Fatalism" and "Devotion," followed by the "Australian Forum" and by "Activities," which make a good showing of the work of the Antipodal Branches T. S. THEOSOPHY IN AUSTRALIA is worthy of all the assistance that can be given to it by American members.

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The Dawn, July.—This is the fifth number of a new magazine "devoted to Religion, Philosophy and Science," published in Calcutta, for the sole benefit of a Hindu Institution for training scholars in Hindu religious learning, which very nearly means in Theosophy. Of course, the principal articles are based on Sankara's philosophy, but from that very fact, it constitutes interesting reading for those who wish to get better acquainted with Hindu mystical theories, and seek to solve the problems of life by mingling the methods of the Orient with those of the West. This number contains articles on the Education of the Hindu Boys, A Living Sage of India, the Vedanta Sutras, A Bengal Professor, Side-

Lights on Modern Science, Words by Swami Bhaskarananda, Miscellanea, The Holy City of Benares and Progress of a Soul, etc.

Theosophic Gleaner, Bombay, July, contains "The Sun as Symbol of Ahura-Mazda," "Reincarnation," a very good article, showing that Theosophy is NOT Buddhism, in fact "the idea of limiting Theosophy to Buddhism is exquisitely laughable," because Theosophy is the essence of ALL religions, not of one only. Then also a good explanation of the "Dweepas" and an Australian article on "Freemasonry and Theosophy," followed by an exceedingly flattering review of the HUMAN AURA, published by Mercury Pub. Co.

The Temple, Temple Publishing Co., Denver, Col.—"The Sixth Sense, and How to Develop It," is the leading article in the August issue. In it, Paul Tyner handles the problem of psychic perception with bold originality. Whether or not the reader agrees with Mr. Tyner's conclusions, he cannot fail to find the article extremely interesting.

Die Uebersinnliche Welt, August.—This number is devoted to a study by Dr. F. Mayer of Tuebingen, on the "Levitation of Human Bodies," and to a review of Psychic Experiments at Choisy-Ivrac, by Col. A. de Rochas.

Arya Bala Bodhini, July.—A good number, containing a reproduction of the article of Countess Wachtmeister, "Kill not," published in Mercury.

The Rah-E-Rochan, a Zoroastrian review, published in Bombay, devoted a very complimentary editorial to Dr. Marques' HUMAN AURA.

RECEIVED: O REFORMADOR, a bi-mensil Spiritist publication of Rio Janeiro, containing principally translations from the French.

## THE FORUM DEPARTMENT.

Any person can send questions, answers to questions, opinions, and short notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Be careful to write only on one side of the paper.

### QUESTION CCCLXV.

*To what extent—if at all—does Theosophy accept the doctrine of Heredity, or how could Heredity agree with Karma?*

One of the later theories of the physicists is that the law of Heredity holds good only with regard to the physical organism, and that the mental characteristics are not observed to be governed by that law. Speaking of human incarnations, Theosophy can endorse this statement and supplement it with the statement that Reincarnation builds in accordance with the Karma of each individual and carries on and supplements the work of the Law of Heredity. Heredity as a law is the servant of the higher law of Karma and Reincarnation.

Wherever the action of the Law of Heredity can supply the necessary body and environment for the proper development of the growing Ego, it does govern the building of man and his body. Wherever it corresponds in its tendency to Karmic demands it works, as it were, on the lines of least resistance.

When, however, the necessities of Karma conflict with what Heredity can accomplish, Heredity as a law is annulled, suspended for the time being by its master law—Karma. The minor current of hereditary ten-

dencies is swept aside by the resistless stream of direction of Karmic impulses and Reincarnation completes the building.

It improves or degrades the organism as the merits or demerits of the Reincarnating Ego may demand. The Law of Karma may be said to use as servants the laws of effects of Climate, Nations, Races, Families and Environments, and reincarnates each Ego through use of these agencies, so far as they are best adapted for the needs of the growing Soul.


"It is unquestionable that, in the case of human incarnations, the Law of Karma, racial or individual, overrides the subordinate tendencies of Heredity its servant."—(Secret Doctrine, N. E. Vol. II, 188.)

## QUESTION CCCLXVI.

*In an article by H. P. B., in the Vahan No. 1, occurs the following: "Unless we succeed in placing the T. S. before this date (1897-98) on the safe side of the spiritual current, it will be swept away into the deep called 'Failure,' and the cold waves of oblivion will close over its doomed head." What is to be understood by this, are the Masters still working with the Society, or have they already withdrawn their help?*

ANNIE BESANT.—H. P. B. knew, from her Teacher, that desperate efforts would be made to disrupt the Theosophical Society ere the close of the century, and both publicly and privately she urged steadfastness and determined effort. The danger came, as foreseen, and America felt the full force of the blow in 1895. Fortunately, enough Branches remained loyal to prevent the American leaf from being torn out of the Lotus, and in 1897, our seven-leaved Lotus is complete, with its American, European, Scandinavian, Dutch, Indian, Australian and New Zealand petals, the Saptaparna that H. P. B. longed to see, ere 1897 was numbered with the past. The Theosophical Society has weathered the storm, and stands before the world with its continuity unbroken, under the guidance of its President-Founder, the faithful colleague of H. P. B., in whose hands its charge was placed in 1875. That the Masters work through the Society is evidenced by the steady stream of teaching that flows through it to the world, corroborating and adding details to the splendid outlines traced by H. P. B., and showing the efficacy of her methods of training her pupils. The Theosophical Society has never been as strong as it is to-day, and it bids fair to impress on the coming cycle its own characteristic marks.

## QUESTIONS TO BE DEALT WITH IN THE NEXT AND SUBSEQUENT ISSUES OF THE FORUM.

 Answers should be sent in as soon as possible.

1. *Is it possible to interfere with Karma?*
2. *In many Theosophical writings I find statements somewhat as follows: With the physical and moral decline of races come atmospheric disturbances and terrestrial cataclysms, while (without being able to satisfactorily say why) I believe this to be the case, I should like an occult explanation showing how this is brought about.*